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[No. 21 of 1903]

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 23rd May 1903.

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I.—FOREIGN POLITICS.

The Sanjivani [Calcutta] of the 14th May says that the British seem to discover some sinister motive in Russian policy, even when the Russians are acting in good faith. **The Russians in Manchuria.**

Thus, in spite of Russia's assurances to the contrary, Reuter wired last week that she was very eager to establish herself firmly in Manchuria. Soon after, a telegram from the same source intimated that the former view was erroneous, and that Russia was about to vacate Manchuria. A policy of confidence may be pursued, with advantage, in political matters, as well as in domestic and private life. Distrust merely fosters distrust and hypocrisy.

2. The *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 18th May has the following:—

The Persian Gulf question.

From the statement of Lord Lemington in the House of Commons, it appears that England will try her best to prevent the European Powers from establishing a naval head-quarter in the Persian Gulf. A rumour has got currency that Russia is going to establish a naval head-quarter in that gulf. But it is not known how far this report is correct. But this cannot be accomplished by Russia without the co-operation of Persia. If England really intends to exclude the other Powers from the Persian Gulf, she ought, first of all, to win the love and friendship of the people of Persia. As for Koweit, the English believe that when the Bagdad railway is completed, Germany will convert that port into a naval head-quarter of her own. Impartial opinion with respect to the Persian Gulf question is that that gulf will, at no distant time, be a scene of rivalry for all European diplomats and traders, and England will not be able to hold them at bay.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th May thinks that the Police Commission will submit its report to the Government by June next. **The anticipated report of the Police Commission.**

first submit it to the Secretary of State for India, and afterwards publish it with the opinion which His Lordship will pass on it. However that may be, it is hoped that Government will not express its final opinion on it before hearing the Indians on the subject.

4. The *Medini Bandhab* [Midnapore] of the 13th May says:—

Tiger-scare at Jhargram. There has been a great tiger-scare in the vicinity of Jhargram. Within the last three or four months, no less than 25 to 30 cattle have been killed by tigers. So long as the rigour of the Arms Act remains unmitigated, no attempt to get rid of the scourge is likely to prove successful.

5. A correspondent of the *Jyoti* [Chittagong] of the 14th May writes as follows:—

Alleged sult by the Police at Bakshir Hât.

The constables within the Bakshir Hât beat, in season and out of season, compel people to go with them in order to work for the Superintendent of Police. On the 4th May last, one of a body of travellers from Rangoon was forced by the constables, on the Dewan Bazar Road, to follow them, although he pleaded that he had been without food for four days. The attention of the new Superintendent of Police is drawn to the matter.

6. The *Sanjivani* [Calcutta] of the 14th May publishes a number of letters to the following effect:—

The chaukidari-tax. (1) The panchayet of the Naldaha circle, in the Pabna district, being an old and incapable man, the dafadar has come to acquire great power. His salary is Rs. 6 per month, but he maintains a large family with ease, and in a somewhat high style, without possessing any other ostensible means of livelihood. Among the people who have been arrested for having been connected with the dacoity which was committed in the Baluchar village, in the month of Agrahayan last, is a man who was quite recently a chaukidar, and this shows what sort of men are now appointed as chaukidars. Great

SANJIVANI,
May 14th, 1903.

ROZNAMEH-I-MUKADDAS HABLUL MATEEN,
May 18th, 1903.

SRI SRI VISHNU-
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
May 13th, 1903.

MEDINI BANDHAV,
May 13th, 1903.

JYOTI,
Mar. 14th, 1903.

SANJIVANI,
May 14th, 1903.

oppression has been committed on the wives and children of the accused persons in order to exact money from them. The dafadar tried to realise Rs. 25 from a woman by inducing her to believe that he would set her husband, who was one of the accused, free on receipt of the money. The dafadar also realised some money from a poor infirm Brahmin by threatening him with prosecution on the alleged ground of his having received stolen property.

(2) The village Naoda under the Syampur thana, in the Howrah district, is composed of 200 families, of which 150 are cultivators of the Mahisya class, and the rest are Muhammadans or fishermen. Besides 15 or 16 middle class families, the inhabitants of the village are very poor, living on charity or the wages of daily labour. They seldom get two meals in a day, and yet the chaukidari-tax is realised from them with the utmost rigour. Formerly there was only one chaukidar in the village, who used to be maintained on the income of ten bighas of service land, which the village zamindar had set apart for chaukidari work in it. But now the village has to maintain two chaukidars and one dafadar, whose yearly salaries, together with the panchayet's commission, amount to nearly Rs. 170, the average tax on a family being 13 annas 6 pies. Besides this, every family has to pay three or four pice as dress-money, but this item is not mentioned in the receipt. If any one fails to pay his tax on the first call, everything he possesses as movables is sold out. The chaukidars seldom go on rounds at night. What the dafadar does besides oppressing people, is not known. The majority of the villagers do not even know him by sight. On the 30th April last, the dafadar and one of the chaukidars took an innocent man to the thana without a warrant. The chaukidars still enjoy their service lands.

(3) The Sahildro village within the Netrakona subdivision of the Mymensingh district is inhabited by poor Musalmans, most of whom live on charity or the wages of daily labour. There are three chaukidars and one panchayet in this village. Again, the latter being an unlettered man has engaged an assistant, who is also maintained by the villagers. The villagers have also to pay for the dress and the boat travelling of the chaukidars. The chaukidars always refuse to do any duty, and bluntly say that they are not servants of the villagers. People fear to report against them, because they are capable of doing a good deal of harm to them. The panchayet realises six months' pay of the chaukidars at a time, but it appears from book No. I that such pay has to be paid every three months. The panchayet, therefore, keeps the other three months' pay in his own hand and makes what profit he can from it. A list has been given, which shows that in many cases the tax has been doubled, or even trebled, recently.

7. The same paper has the following:—

SANJIVANI.
May 14th, 1903.

Alleged abduction of a woman in the Mymensingh district.

Sometime ago, Bindubasini Dasi, the wife of Gagan Chandra De, alias Sib Kishor De, an inhabitant of village Samaj, under the police-station of Babhatta, in the Netrakona subdivision of the Mymensingh district, was out, with her husband, one night, when Gabar Ali Sheikh, with three or four others, abducted her by force. Not finding any trace of the missing woman even after sufficient search, Gagan has lodged a complaint before the Subdivisional Officer of Netrakona.

This Gabar Ali and certain others were convicted, a year ago, of having abducted and wrongfully confined the daughter of Bhangu Sheikh, but were acquitted on appeal. This must have emboldened them.

It is hoped the District Superintendent of Police will direct a careful enquiry to be made into this matter.

8. A correspondent of the same paper writes as follows:—

SANJIVANI,

A charge against the Sub-Inspector of the Durgapur police-station.

One Surendra Nath Chakravarti purchased from Gangaen Christian, a licensed vendor of the Forest Department, certain wood, including the timber of a chembai tree worth Rs. 80, and left the timber near Durgapur, for the purpose of taking it away during the next rains. But on the 28th March last, he found that the timber was being sawed by order of Babu Harendra Nath Das, senior Sub-Inspector in charge of the Durgapur police-station. The Sub-Inspector not being present, he remonstrated with the Sub-Inspector's men in the presence of the local Sub-Registrar

and Postmaster, and pointed out certain distinguishing marks put on the tree by the Forest Department, but in vain.

He then presented a petition to the District Superintendent of Police, who, however, took no steps in the matter. At last, he has instituted two cases in the court of the Subdivisional Officer of Netrakona. If an enquiry be made, the stump of the tree may yet be discovered.

9. The same paper has the following :—

The working of the Chaukidari Act. One of the first effects of the enforcement of the *Chaukidari Act* [Act VI (B.C.) of 1870] was to increase the expenditure on the village police.

But even after the introduction of the Act, the selection of the *chaukidar* and the *panchayet* was left to the villagers. Respectable villagers then used to constitute the *panchayet*, and the *chaukidar* was chosen in consultation with that body.

The amount paid by the villagers for the maintenance of *chaukidars* before the passing of the Act has doubled within the last 30 years. The *panchayet* now-a-days is mostly composed of the notorious characters in the villages, who secure their appointments by bribes. As for the post of *chaukidar*, the Magistrate appoints anybody he pleases to it. Lastly, such useless expenditure as that incurred in the maintenance of dafadars, &c., is being met out of the proceeds of the *chaukidari-tax*.

10. A correspondence published in the *Hitavadi* [Calcutta] of the 15th May contains the following :—

Nomination for police service in Orissa.

From this year the system of selecting Sub-Inspectors of Police in Orissa by examination has been abolished, and a system of nomination has been introduced in its place. It was at first believed that only such men as are educated and respectably connected would be nominated for the service. But the last nominations have shaken this belief. Most of the nominees are immature in respect of age, and possess very little education, and many of them are not even fit to become constables. As a matter of fact, it is the favourites of the local authorities, such as the Divisional Commissioner, the District Magistrate, the Personal Assistant to District Superintendent of Police, &c., who have been nominated. On the other hand, the applications of many able and educated men have been rejected. The attention of the Inspector-General of Police is drawn to the matter.

11. A correspondent of the *Sign Board* [Calcutta] of the 15th May writes as follows from Swarupganj, in the district of Nadia :—

The Navadwip ferry and the Krishnagar police.

The ferry *ghat* of Navadwip is about a mile from Swarupganj. There being no *pucca* road up to the ferry *ghat*, people bound for Navadwip have to get down from hackney carriages at Swarupganj and go to Navadwipa in boats available at this place. Yet the officer in charge of the Navadwipa ferry realises the ferrying fee from such passengers, although they have not used the ferry. He ought to make his ferrymen convey their passengers up to Swarupganj. The ferry authorities having jurisdiction on the Hooghly, extort fees even from boats plying on the *Jalangi*. They are also said to be in the habit of charging 10 annas for each bone of deceased persons which is brought from East Bengal for being deposited here in the sacred bed of the Ganges.

Constables at Krishnagar receive illegal gratification from carters and coachmen. The attention of the District Superintendent of Police is drawn to the matter.

12. The *Mihir-o-Sudhakar* [Calcutta] of the 15th May says that it has

The Police Sub-Inspector of Beduria in the 24-Parganas district.

received several letters questioning the efficiency of the Sub-Inspector in charge of the Baduria police-station in the 24-Parganas district. The writers draw attention to the fact that there has

been an unusual prevalence of theft during his tenure of office.

13. One writing to the same paper from Malda says :—

Quarrel between the Mussel-mans and the Hindus of Malda.

This year, the District Magistrate, in contravention of the rule observed in previous years, permitted the Hindus of certain adjoining villages to celebrate their *Chhurrack Puja* with music of drums, &c., during the *Muharram*

SANJIVANI,
May 14th, 1903.

HITAVADI,
May 15th, 1903.

SIGN BOARD,
May 15th, 1903.

MHIR-O-SUDHAKAR,
May 15th, 1903.

MHIR-O-SUDHAKAR.

festival. Encouraged by this, the Hindus, in their *gambhira* festivities, made an insulting exhibition of the Muhammadan *tajiya* and thereby deeply wounded Musselman feeling. The Muhammadans have sought the protection of the law-courts, and the Hindus in return have proclaimed a boycott by stopping all commercial and social relations with the Mussalmans. They have also submitted a petition to the District Magistrate against the Mussalmans.

BANGAVASI,
May 16th, 1903.

14. The *Bangavasi* [Calcutta] of the 16th May says that a respectable native resident of Calcutta drove with his children to the *maidan* on the evening of the 9th May last to enjoy the evening air and took his seat with his children on the grassplot by the side of the tank

situated near the Park Street crossing. Soon after, a constable came up to him and told him that he must accompany him to the thana, as he had violated the law by walking and sitting down on a spot which was prohibited ground to the public. On enquiring of the constable, the gentleman learnt that the law, as the constable called it, had been passed ten or twelve days before when a European lady lost her watch near the spot. The gentleman gave the constable, whose number was 18, his name and address and went away.

Is it a fact that any portion of the *maidan* has been closed against the public? If so, has it been closed only against natives or against Europeans also? But, if not, an enquiry ought to be made into the constable's conduct towards the gentleman.

MEDINI BANDHAV,
May 20th, 1903.

15. The *Medini Bandhav* [Midnapore] of the 20th May has the following:—
A class of cattle-lifters have recently made

Theft and slaughter of cattle
in the Midnapore district.

their appearance, who cruelly slaughter the stolen cattle for their skins. Lately, a buffalo belonging to

Ram Chand Das, of village Tiakati within the jurisdiction of the Jhargram thana, was missing, and was found next morning in a bush, with its head severed and skin removed. The police was immediately informed of the occurrence. Two or three days later, another buffalo was similarly stolen, and found killed. These cases of theft may easily be traced, if the Jhargram Police will but take the trouble of enquiring of the hide merchants, &c., who are likely to furnish useful information.

(b)—Working of the Courts.

PALLIVASI,
May 6th, 1903.

16. The *Pallivasi* [Kalna] of the 6th May writes as follows:—

The administration of criminal justice. Though Government spends large sums of money in securing an impartial administration of criminal justice to the people, the latter are always

complaining that they do not get justice in the criminal courts. The criminal courts of the country have, in fact, lost the confidence of the people, and have come to be looked upon as mere engines of oppression.

The lower criminal judiciary often give proof of inefficiency. But no inefficient officer has ever been dismissed by the Government. Such officers are retained in the service as if for the very purpose of committing injustice.

The obstacles in the way of suitors seeking criminal justice are not a few. The appointment of young and inexperienced men, who have no special training in Law, as Deputy Magistrates, and even as Sessions Judges, the paucity of criminal judicial officers, the pressure put upon judicial officers by the Government to keep their files clear, are among the chief of these obstacles.

The High Court itself, which was formerly looked upon as the great fountain head of justice, has lost the confidence of the people in consequence of the hurry it now makes in getting through its work. The columns of the *Amrita Bazar Patrika*, the *Bengalee*, the *Hindoo Patriot*, the *Indian Mirror*, the *Capital*, and the *Statesman* have been, for some time, pointing out how failure of criminal justice now-a-days frequently takes place in the High Court through the anxiety of the Judges to clear their files as hurriedly as possible. According to the *Amrita Bazar Patrika*, the High Court now rejects from 80 to 90 per cent. of criminal appeals, and disposes of each motion within eight or ten minutes. In fact, the difficulty of getting justice from the Criminal Bench dissuades many eminent vakils and barristers from appearing before it.

Is it not extremely hard upon suitors not to get justice even at the cost they now pay for it? The people, in fact, are being ground down by the oppressions and vagaries of the law-courts. Waste of time and money and harassment due to repeated postponements are unavoidable, but cannot suitors be saved from failure of justice taking place through other causes?

Lord Curzon, in his anxiety to serve the people of this country, is toiling day and night, and is never without solicitude for their good. The writer, therefore, humbly begs His Excellency to turn his attention to the reform of law-courts and, with this object, to appoint a Commission of Enquiry. The points for the consideration of such a Commission should be (1) the qualification of judicial officers, (2) the control of the judiciary, (3) the classes into which the judiciary and the courts should be divided, (4) the arrangements necessary for a speedy administration of justice, (5) the number of cases that each judicial officer should be required to dispose of in the course of a year, and (6) whether the preliminary proceedings in a case cannot be entrusted to the chief ministerial officer of a court.

17. The *Bikas* [Barisal] of the 12th May writes as follows :—Every one knows that the raiyats are very much oppressed by the Assistant Settlement Officers in Barisal. Some of these officers place the men in confinement, others compel them to eat grass, others again make them stand facing the sun. Not to speak of slaps and blows, fines are frequently imposed on them. The people in the vicinity of Kashipur have been greatly disquieted by the oppression of Mr. Jack, the local Assistant Settlement Officer. When a notice to appear is issued on any raiyat, he must attend the camp every day until the whole business is disposed of to the detriment of all other work he may have to do. If he be found absent when called, he is immediately fined. Any one who talks loudly in the camp is treated to blows. A few days ago a Muhammadan was talking a little loudly, upon which the Magistrate lost all patience and rushed out. Every one fled on seeing him. But the Magistrate belaboured with his stick an innocent person named Hari Charan Chakravarti who was standing by. Such events are of frequent occurrence. If a raiyat lodges a complaint in the Criminal Court, Mr. Beatson-Bell sends the complaint back to Mr. Jack, and the matter ends there.

BIKAS,
May 12th, 1903.

Oppressions of the Assistant Settlement Officers in Barisal.
18. A correspondent of the *Medini Bandhab* [Midnapore] of the 13th May writes as follows :—

MEDINI BANDHAB,
May 18th, 1903.

Complaint against a survey amin. Shaikh Abdul Khalip is one of the *amins* employed in the survey work of the *khas mahals*. He oppresses villagers by causing damage to their houses and trees, and by demanding from them diet-money for his party. If the money is not paid, he reports against the local *panchayet*, &c., stating that he has been obstructed by the villagers in the discharge of his official duties. Thus, a notice based on such a report has issued from the head office of the *amins* at Contai, containing grave charges against certain gentlemen of Dor and other villages. The authorities should make an impartial enquiry into the matter.

19. The *Khulna* [Khulna] of the 14th May has the following :—

Corruption in the law-courts. Corruption is increasing in the law-courts. Even the very peons and *chaprasis* of the Courts exact bribes by turning out from the Court enclosure those that do not pay them something. The Judges should check such corruption.

KHULNA,
May 14th, 1903.

20. The same paper writes as follows :—

The First Munsif of Khulna. The local First Munsif is oppressing his clerks by the imposition of heavy fines. A man of such an imperious temper, worthy of an executive officer, should not have been appointed to the Judicial Service.

KHULNA.

21. The same paper says that the illegal practice of demanding Court-fees even in appeals preferred by prisoners through their pleaders should be abolished in the local Magistrates' Courts. It is opposed to the provisions of the Indian Court-fees Act.

KHULNA.

22. The *Hitavadi* [Calcutta] of the 15th May says that Mr. Perrott, the Subdivisional Magistrate of Jajpur, in the Cuttack district, knows neither Uriya nor Bengali, and yet

HITAVADI,
May 15th, 1903.

The Subdivisional Magistrate of Jajpur, Cuttack.

he has to take down depositions given in those languages. The attention of the authorities is drawn to the matter.

HITAVADI,
May 15th, 1903.

A case against a Settlement Officer in the Sonthal Parganas district.

23. Referring to the two cases of settlement oppression in the Sonthal Parganas district, which have been already reported (see Report on Native Papers of the 25th April and 2nd May 1903, paragraphs 10 and 30, respectively), a correspondent of the same paper says

that it is a matter of great wonder that Babu Gunaji Chaudhuri's case against Daulat Singh has been sent by the Subdivisional Officer of Deoghur for enquiry to Babu Narendra Kumar Ghosh, who is a great friend of the accused person and who actually aided and abetted him in the offence with which he has been charged. Can the Subdivisional Officer say under what section of the Criminal Procedure Code he has entrusted the enquiry to Narendra Babu? Taking this case with the other in which no information of a theft had been lodged in the police, although Narendra Babu realised Rs. 11 from a *ghatwal* on that account, it appears that there is nothing to check the oppression and arbitrary conduct of public servants in the Sonthal Parganas. Since the publication of the above cases in the *Hitavadi*, Narendra Babu has shown himself determined to take revenge on the poor villagers by classifying all their inferior lands as superior lands.

BANGAVASI.
May 16th, 1903.

24. Referring to the High Court's decision in the criminal appeal of Madan Gopal, zamindar of Malda, the *Bangavasi* [Calcutta] of the 16th May says:—

The High Court's decision in the Malda case.

The writer, who has carefully gone through the evidence in the case and the speeches made by Counsel on both sides, is disposed to think that no harm would have been done if the appellant, Madan Gopal, had been given the benefit of the doubt. At all events, the punishment inflicted on him has been too severe. It would have been well if the High Court, having regard to the social position of the accused and following its own precedents in the cases of some European criminals, had seen fit, at least, to reduce the sentence.

BANGAVASI,

25. Referring to the petition, which was submitted to the High Court by Babu Chandi Prasad, a respectable zamindar of Darbhanga, moving that Court for a rule to call upon the District Magistrate of Darbhanga to show

cause why his order, binding down the petitioner to keep the peace for one year, should not be set aside, the same paper says that the allegations made in the petition were one and all of a very serious nature, and were such as are rarely met with or heard of. The petition described incidents which seemed to revive the picture of indigo-planters' oppressions depicted in Dinabandhu's *Nildarpan*, but with a darker shade. In the present case, the complainant indigo-planter, Mr. Miller, made no complaint before the Magistrate, nor were any prosecution witnesses examined. Yet a warrant was issued against the accused, and the District Magistrate's subordinate, a Deputy Magistrate, asked for securities of Rs. 50,000 to grant bail!

The *Nildarpan* gives a picture of the indigo-planter's anger. The petition referred to above also gives the public a picture of the same. There is indigo-planter's vengeance in the petition as well as in Dinabandhu's work. There are jail scenes in the *Nildarpan*, and there is a *hajut* scene in the petition; the only relieving feature of the petition being that there are in it no scenes of death by hanging and no character like the *Mayrani* of the *Nildarpan*.

The incidents narrated in the petition are indeed horrible. One could hardly read them without a shudder. When Mr. Jackson, the Barrister for the petitioner, was addressing the Court, Mr. Justice Harington himself said:—“Enough of it, Mr. Jackson. We have seen enough to come to a conclusion. We grant your rule.”

BHARAT MITRA,
May 16th, 1903.

Punishment of menial servants for leaving service.

26. The *Bharat Mitra* [Calcutta] of the 16th May is sorry that three servants of *The Indian Planting and Gardening* newspaper have been sentenced each to three months' rigorous imprisonment. Mr. Pearson, who tried the case, found them guilty under the law, but he did not try to find out what made them commit the crime. The writer would ask Mr. Pearson whether, in case his *khansamas* and *khitmatgars* were to resign their service at

one and the same time, he would enquire, first, what was the cause of their leaving his service, or inflict punishment upon them at once.

27. A correspondent of the *Nihar* [Contai] of the 19th May writing from Pankhai, makes the following complaint:—

A complaint against the survey amins. The *amins* employed in the local survey com-

menced by Government are committing great oppression by needlessly carrying their chains across the houses and orchards of villagers, who are thus obliged to pay them illegal gratification in order to save their properties from destruction.

28. Another correspondent of the same paper says:—

A complaint against the survey amins. The *amins* employed in the local cadastral survey are greatly oppressing the inhabitants of the village of Kurjapur, &c., in the *parganas* of

Keoramal and Hijili; they exact illegal gratifications from the villagers by representing to them that unless such payment be made, damage will be caused to their houses and trees. The attention of the authorities is drawn to the matter.

NIHAR,
May 19th, 1903.

NIHAR.

(c)—*Jails.*

29. The *Sanjivani* [Calcutta] of the 14th May is informed that the

Alleged release of European prisoners. European soldiers who had been sentenced to seven years' imprisonment for causing the death of Sures Chandra Sarkar, a medical practitioner of

Barrackpore, were secretly released at Bombay on the occasion of the Coronation festivities. Europeans are seldom punished for killing natives of India; and if those that are be thus released, it will amount to a virtual failure of justice. It is hoped that an official statement will be made on the subject.

SANJIVANI,
May 14th, 1903.

(d)—*Education.*

30. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th May writes as follows:—

English education no unmixed blessing to Indians. None of the benefits that our present rulers have conferred upon us has proved an unmixed blessing. Indeed, those blessings have done us more harm than good. To take only a single instance, namely, English education, who can deny that it has greatly elevated our educated men? But who can deny at the same time that this English education is one of the main causes of our decline? There is no other people in the world whose educated members are obliged to master a foreign tongue as well as their own mother-tongue. It is far easier for Englishmen to master French than for Bengalis to master English; for there is a close resemblance between English and French, whereas Bengali and English are wholly dissimilar in genius and character. Yet how many Englishmen know French? But a Bengali who does not know English, has no place in respectable society.

From the age of four or five years to that of 21 or 22 not only have Bengalis to study English, but also to pass a difficult examination in it every year. Is there anything like this anywhere else in the world? Three-fourths of our vitality are exhausted in mastering English. If it had been necessary for Englishmen to pass the B. A. or M. A. examination in Bengali in order to secure a post of the value of even Rs. 30 or Rs. 10, in 30 or 40 years, they would have become a lifeless people.

There can be no doubt that Indians have lost far more than they have gained by English education. The necessity of mastering English is rendering them weaker and weaker, so that thousands among them succumb to the slightest attack of illness.

31. Referring to the recent cases of embezzlement which have occurred

The management of the Barisal Zilla school. at the Barisal Zilla School, the *Bikas* [Barisal] of the

12th May says that it is the unsatisfactory management of the zilla school by the committee that is responsible for these embezzlements. The school no longer commands the respect of the students and their guardians. Formerly, when it was under Government management, matters were very different, and the guardians

SRI SRI VISHNU
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
May 6th, 1903.

BIKAS,
May 12th, 1903.

were eager to send their boys to it. To set matters right and to render a repetition of scandals like those that happened recently impossible, Government ought to take the management of the school into its own hands. There are about 30 high class English schools in the district of Backergunge. If these schools are expected to do their work properly, a model school ought to be founded, so that the other schools might follow its methods. But this can only be done by the Government. Besides, it is not possible for a private school to open the newly instituted (B) and (C) classes. Only the Government would be able to arrange for these classes in a satisfactory manner. The school is self-supporting and has got a sum of Rs. 10,000 in its reserve fund. So that Government is not likely to suffer any pecuniary loss by taking up the management.

SANJIVANI,
May 14th, 1903.

HITAVADI.
May 15th, 1903.

NAVAYUG,
May 16th, 1903.

32. The *Sanjivani* [Calcutta] of the 14th May is glad that Dr. P. K. Ray is once more appointed Principal of the Presidency College. He has before this officiated in the Principalship with ability, on two or three occasions. Government ought to confirm him in the post.

33. A correspondent of the *Hitavadi* [Calcutta] of the 15th May says that Bengali students in the Lahore Medical School suffer great oppression and injustice at the hands of its authorities and teachers. It is with great

difficulty that a Bengali can get admission in it. Those who cannot show to the full satisfaction of the authorities that they are domiciled Beharis are not admitted. The school is badly in need of able teachers. Some of its teachers have been serving in it for a long time and have never been transferred. Some again show a culpable negligence in the performance of their duties. Students are compelled to attend hospital even in times of examination. Bengali students are put to great disadvantage in examinations. If they cannot answer all the questions they are ruined.

34. The *Navayug* [Calcutta] of the 16th May publishes the following circular issued by Mr. Pedler to the Inspector of Schools, Rajshahi Circle :—

" Calcutta, the 19th December 1902.

SIR,

I have the honour to say that a pretty large number of copies of the books noted in the margin are in stock in the Calcutta School-Book and Useful Literary Society. I have therefore to enquire whether you can relieve the Society of the burden by purchasing copies of the same for prizes in the schools under your control."

I have, &c.,

(Sd.) A. PEDLER.

and remarks that the Inspector has sent copies of it to the heads of all institutions in his circle. This is an indication of Mr. Pedler's favouring his fellow-countrymen, for the proprietors of the above firm of book-sellers are Europeans. Mr. Pedler has already shown similar favouritism in regard to vernacular works published by Messrs. Macmillan & Co., &c. The Viceroy, it is hoped, will keep an eye on the doings of Mr. Pedler.

DACCA PEAKASH,
May 17th, 1903.

A complaint against a teacher of
an Upper Primary school.

35. The *Dacca Prakash* [Dacca] of the 17th May publishes the following petition made from Tangail to the Chairman of the Mymensingh District Board :—

In 1899, Babu Durga Nath Dey, a teacher in the upper primary school of Kanchannagar within the jurisdiction of Tangail, realised from each of us the sum of Re. 1 as reward for our having passed the lower primary examination. But afterwards he told us that we had not passed. Moreover, while some of us had been preparing for the lower primary examination, he made us appear twice at the A standard examination. Again, he often realised from us prices for text-books in excess of their legitimate prices. Lastly, he is withholding from us transfer-certificates

because we have left his school. We appealed to the local Sub-Inspector and Deputy Inspector of Schools, but to no purpose. So, we have been obliged to present this petition to the Chairman of the District Board.

36. A correspondent of the same paper says:—

The date fixed for the lower primary examination in Mymensingh. The rule recently framed by the District Board that candidates who have not passed the lower primary examination will not be allowed to appear at the upper primary will create difficulties in the way of candidates for the latter examination who will pass the former in the same year, since under existing arrangements there will be but a space of three months between the dates of the two examinations. The difficulty may be removed if the lower primary examination be held either before the puja or before the summer holidays.

DACCA PRAKASH.

A Municipal complaint. The rule recently framed by the District Board that candidates who have not passed the lower primary examination will not be allowed to appear at the upper primary will create difficulties in the way of candidates for the latter examination who will pass the former in the same year, since under existing arrangements there will be but a space of three months between the dates of the two examinations. The difficulty may be removed if the lower primary examination be held either before the puja or before the summer holidays.

(e)—Local Self-Government and Municipal Administration.

37. *Al Punch* [Bankipore] of the 9th May draws the attention of the Patna Municipal authorities to the following complaints:—

A Municipal complaint. Almost all streets and lanes in the Patna City have no street lamps, and they require thorough repairs. At the time when the cabbage cultivators manure their lands with rotten substances, the quarters around them become quite unhealthy. The narrow and zig-zag streets of the town should be improved by making them broader.

AL PUNCH,
May 9th, 1903.

38. The *Nihar* [Contai] of the 12th May says:—

A chaprasi of the Contai Local Board. One of the *chaprasis* of the Contai Local Board is known to have been once convicted of a criminal offence. The Chairman of the Board and the District Magistrate have been addressed on this point, but to no purpose. It is hoped that the man will be removed from his present post.

NIHAR,
May 12th, 1903.

39. Referring to the recent dismissal of the District Engineer by the District Board, the *Murshidabad Hitaishi* [Murshidabad] of the 13th May writes as follows:—

The dismissal of the District Engineer of Murshidabad. So far as we know the District Engineer did very satisfactory work during the whole course of his service under the Board. He kept the roads in a good condition at a very moderate cost. He paid off all the old debts of the Board and showed surplus in the Board's accounts. The majority of the Board's members are impecunious zamindars, whose whole business it is to *salaam* and servilely follow the powers that be. As to zamindars and Europeans subscribing money for public roads, it may be said that in most cases the roads subscribed for are required for their own convenience. Thanks are due to Mr. Mehta, c.s., the Subdivisional Officer of Lalbagh, who spiritedly opposed the perfunctory manner in which the District Engineer was dismissed. Born of a family, which is well-known for its respectability and wealth, and himself possessed of high qualities, Mr. Mehta showed a singular strength of character in the matter. The circumstances connected with the dismissal of the District Engineer lead people to believe that the whole thing was the result of a *zid* in the District Magistrate, who is the Chairman of the District Board. God knows what mystery there is behind the matter. A District Magistrate ought to be a cool-headed man. But the District Magistrate of Murshidabad has given many proofs of his unsettled and restless disposition. Many of the Deputy Magistrates under him have taken leave, have been transferred or are thinking of taking leave. The sarishtadar of the Criminal Court at the head-quarters and the head clerk of the Collectorate have also taken leave. Let the authorities enquire into these matters.

MURSHIDABAD
HITAISHI,
May 13th, 1903.

40. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

Water scarcity in the mufassal. 13th May says that there is a fearful scarcity of water in the mufassal. Even the beds of tanks are parched up. The District Boards and Government are deaf to the entreaties of the people. The villagers must now practise self-help.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
May 13th, 1903.

41. The *Hitavadi* [Calcutta] of the 15th May says that a large deposit

A source of insanitation near the Bali Railway station. of bones has been made near the Bali station on the East Indian Railway by the authorities of the local bonemeal. A powerful stench issues from

HITAVADI,
May 15th, 1903.

this heap of bones and makes the surrounding area for a considerable distance unsafe for habitation. Petitions for removing this nuisance have so long been ineffectual. Will not the authorities look to the matter? The health of the villagers ought not to be sacrificed for the benefit of the mill-owners.

HITAVADI.
May 15th, 1808.

42. The same paper complains of the insufficient supply of pipe-water in Calcutta. It is three years since the new municipality has been established in Calcutta and yet, inspite of the frequent statements made by it

Water scarcity in Calcutta and mufassal. during this long period to the effect that the supply of pipe-water should be continuous in the town, it has not been able to accomplish this object up to this time, so that severe water scarcity prevails in the metropolis in this hot season. When such is the condition of the capital of the empire, one can easily imagine the condition of villages. Want of drinking water and drinking of unwholesome water cause cholera in villages and carry away large numbers of the inhabitants. Justice and religion impose upon the sovereign the duty of preserving the lives of helpless subjects. It is therefore a great sin on the part of the authorities to remain indifferent to the question of water-supply which so seriously affects the people of this country. Who will save the lives of the poor and the needy, if not the sovereign? It is hoped that something will be soon done to remove water scarcity in the mufassal.

HITAVADI.

43. The same paper writes as follows:—

The project of beautifying Calcutta. The prospect of turning Calcutta into a paradise, however pleasing it may be to the poet or the orator, is surely not so to the rate-payers who will have to pay the sinews of war. Who does not desire that the mighty force of electricity may always be employed in the service of man; that wind may freely blow in every direction; that a liberal supply of crystal water may cheer every household, and that cleanliness may be visible everywhere? But how many of these desired and desirable objects is it in the power of the rate-payers to accomplish? One must always bear this in mind that before indulging in luxuries it is a duty to supply the necessaries. A committee which has no knowledge of the financial condition of the rate-payers will never be able to do any good, wherever it may sit for the purpose of holding its deliberations—on the high Simla Hills or on the level plain of Calcutta.

Manifold are the miseries of the rate-payers in the metropolis. High taxation, water scarcity, insufficiency of light, and the pestilence of dust and bad smell oppress him every moment of his life. When such is the state of things, of what avail will be the fine picture of Chowringhee? When one sees the bad condition of the lanes in Calcutta, one naturally asks, why do the rate-payers suffer so much if they pay the rates to the fullest extent? But what can they do but suffer in silence? Petitions serve no purpose because municipal servants are corrupt. Before a thorough reform can be effected in this direction, it will be merely building a castle in the air to expect to turn Calcutta into a paradise. And before trying to carry reforms to the outskirts of the town, it is necessary to supply the wants of the town itself. But this cannot be done so long as Government will not come forward to help the rate-payers with the necessary funds. Can it bring gladness to the heart of any man to think that hundreds of people are to be ousted from their homes in order to beautify Calcutta? Such ousting can only be allowed so far as the cause of sanitation makes it imperatively necessary. None but the sufferers can realise the rigour of municipal land acquisition. More land is taken up than is necessary, and the excess land is afterwards sold out by the Municipality at a profit. It makes a man's heart bleed to think that he is being driven out of his paternal homestead in order that the Municipality may profit by its sale. Nor is this all; the municipal rates are already too high for the rate-payers to pay easily; how will they be able to bear the cost of beautifying the town?

HITAVADI.

44. The same paper says that the notice hung up in the Champatala Square (*Chhota Golighi*), Calcutta, that "bathing in the tank is strictly prohibited" is honoured more in its breach than in its observance by bad men. Police constables

never take any notice of the prohibition except for realising illegal gratification. A few days ago a man was drowned in the tank, but no one appears to be responsible for the occurrence. There is a *busti* on the eastern bank of the tank, and every house in that *busti* has a back-door in the iron-railing which girds the tank. All this does not speak well for the Municipality.

45. The *Dacca Gazette* [Dacca] of the 18th May has the following in its Local self-government. English columns:—

DACCA GAZETTE,
May 18th, 1913.

EXIT—LOCAL SELF-GOVERNMENT.

Be it proclaimed to the everlasting shame and obloquy of the Municipal Commissioners of Dacca, both elected and nominated, that they have again elected Mr. Rankin, the Magistrate of the district, to be their Chairman for another term. Local self-government is now at a discount with the high officials of the country, and such being the case, it is only natural that they should do their best to snatch away the boon already granted and restore matters to their former state. It is only with a view to hang this dog of self-government that our *hoozoors*—from the Lieutenant-Governor downwards—have of late been giving it a bad name in season and out of season. The net result of this is the amendment of the Calcutta Municipal law under whose provisions all the powers have been vested in the official Chairman and the number of Commissioners reduced. The echo heard at Calcutta is only being re-echoed at Dacca and other places in the mufassal. They attacked some of the most powerful strongholds of local self-government, and whatever might have been the final issue of the fight, it must be conceded, that they had not a simple walk over at Dacca. Though the parties were unequally matched, Dacca showed a bold front and the General who organised the first attack some six years ago, seeing the determined attitude of the foe, beat a hasty retreat, remembering the well-known maxim, that discretion was the better part of valour. But our *hoozoors* are the last persons to put up with a defeat meekly. Now they threw the whole heart in the matter and tried might and main to attain the object in view. As fate would have it, a young General, in the person of Mr. Rankin, came to rule over the destiny of Dacca and he, warmed with the zeal of youthful blood, began to make grand preparations to retrieve the honour and prestige lost on the last occasion. To the almost unlimited powers of a Magistrate, Mr. Rankin happily combines in himself winning manners and an unruffled temper which have, to speak the truth, gone a long way in disarming opposition to his election. Thus Mr. Rankin got rather an easy victory last time. But as was expected, Mr. Rankin counted without the host. Since assuming the reins of affairs of the local municipality, he found that he could hardly do full justice to them, as he had to attend to hundred other duties as the Executive head of the district. The result was, the office underlings got upperhand all round, and this will account for all the ills the local municipality is suffering from at present. No one was more conscious than Mr. Rankin of the shortcomings of his municipal *regime*. So he showed unusual nervousness at the approach of the general election this year. It was now too late to think of giving up the place secured at such cost. The authorities could ill brook such an idea. They must remain where they are. But they were not sure of the ground under their feet, though they were sure of a bare majority. To make assurance doubly sure, they sought the assistance of Jupiter on their behalf and made him come down from his celestial abode and personally superintend the movement set on foot to keep the enemy at bay. When the gods have combined, who dare stand in their way? It required extraordinary calibre of mind to dare measure strength with such a powerful constellation of heavenly bodies. Under the circumstances, it gives us no uncommon pleasure to find that Babus Peary Lal Das and Debendra Nath Das who constituted themselves as the people's champions on the Municipal Board girded up their loins to oppose the official party at no small sacrifice to themselves. We don't blame them for defeat which was inevitable under the circumstance. But they have proved themselves true to the principle to which they had stuck all these years through good and evil report. No elected Commissioner could give his vote for an official Chairman without stultifying himself and thus proclaiming himself before the world a betrayer of the noble trust reposed in him.

Now that a Magistrate-Chairman has again been thrust upon the rate-payers of Dacca, it will do no good to fret and froth; they should now loyally accept the situation and try to make the best of it. Mr. Rankin is an exceptionally good and well meaning official, and we have no doubt, any well-founded representation, whenever made, will not fail to receive proper consideration at his hands. We are anxiously waiting to see what steps he takes aenent the representation submitted by the Dacca Pueblo's Association. We wish him God-speed. Let us hope better luck will attend his efforts to improve the condition of the Dacca Municipality this year.

(f)—*Questions affecting the land.*

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA.
May 13th, 1903.

46. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th May has the following:—

Oppression of the raiyats in East Bengal. The *patwaris* appointed by *zamindars* are an ill paid class of men and are thus indirectly encouraged to extort money from the *raiyats*. The *raiyats* of certain villages in the subdivision of Tangail have been compelled to abandon their holdings owing to their oppression by the *patwari*, the police and the *zamindars' lathials*. Sometimes, the *zamindars* are ignorant of the doings of their *patwari's*. The attention of the Government and of the *zamindars* of East Bengal should be directed to the matter, especially as the impoverishment of the *raiyats* is in its turn likely to affect injuriously the *zamindars* themselves.

HITAVADI,
May 15th 1903.

47. A correspondent of the *Hitavadi* [Calcutta] of the 15th May says that *A tax levied by zamindars.* the practice of levying a tax on all goods bought or sold within their *zamindaris* has been going on from olden days among Bengal *zamindars*. This tax is named *kayali*, and it varies from one pice to one anna per maund. It is farmed out by the *zamindars* to highest bidders, who are called *kayals*. These *kayals* settle the terms between the buyer and the seller, does all the weighing and other work and collects the *kayali*. Formerly the *kayali* used to be paid in kind and only as a reward for the work he did. But now it is realised in money, and the *kayals* having to pay large sums of money for farming it are obliged to carry exactions to the extreme and have recourse to many dishonest means in order to eke out a profit out of its proceeds. At present it has assumed such an oppressive magnitude that it need soon be suppressed.

RANGALAYA,
May 17th, 1903.

48. The *Rangalaya* [Calcutta] of the 17th May has the following:—

Want of public spirit among the zamindars. The native *zamindars* now-a-days spend their money not for the purpose of promoting the welfare of native society, but for the purpose of enjoying luxury in the metropolis, carrying on litigation and giving dinners to European officials. The number of *zamindars* who now incur expenditure on excavating tanks, constructing roads, establishing asylums of charity, planting trees and installing idols, is extremely small. Thanks to the Permanent Settlement it is the *zamindars* who are the great capitalists in the country, yet commercial enterprise among the Indians suffers for want of capital. Indeed the want of public spirit among the *zamindars* is seriously inuring the best interest of native society.

(g)—*Railways and Communications, including Canals and Irrigation.*

CHARU MIHIR,
May 12th, 1903.

49. The *Charu Mihir* [Mymensingh] of the 12th May has the following:—

A railway complaint.

Intermediate-class railway passengers experience great difficulty in purchasing their tickets from one and the same window with third-class passengers, even in important stations like Mymensingh. Many respectable people travel in the intermediate class. Why should they be made to suffer such inconvenience?

The number of carriages on the Dacca-Mymensingh State Railway is very limited. A whole carriage should be assigned to females, and at least two whole carriages to males travelling in the intermediate class. Passengers intending to travel by that class should also be allowed to purchase their tickets from the window provided for second-class passengers.

50. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th May says:—

Employment of natives on Govt. Government railways.

The Government of India issued its Circular No. 128-145 in 1879, directing the admission of natives of India into the Traffic Department of Government railways. But in the Delhi Railway Conferences it has been secretly proposed to exclude them from service on such railways. It is hoped Lord Curzon will revive the old circular of 1879.

51. The *Medini Bandhab* [Midnapore] of the 13th May has the following:—

Waiting accommodation for passengers at the Kharagpur railway station.

The only waiting accommodation for intending third-class passengers at Khargapur, an important station on the Bengal-Nagpur Railway, is

furnished with a miserable shed outside the station compound. A powerful stench, issuing from urinals and latrines, pervades the place, and as it is an open shed, the passengers find no protection from the hot winds that blow in this season. Lastly, the floor on which the passengers sit is covered with gravel. Good eatables and drinking water are not also procurable here. The attention of the Traffic Manager of the railway is drawn to the matter.

52. The *Faridpur Hitaishini* [Faridpur] of the 14th May says that on

A complaint regarding the Faridpur-Goalundo railway line.

the 2nd May last a cow was run over and killed by a train near the station of Dhuldi Shivarampur.

As the Faridpur-Goalundo line is not protected

by a fencing, such occurrences are frequent here. In 1901 a memorial was presented to the Lieutenant-Governor praying that the railway authorities be directed to put up a fencing along the line, but nothing has yet been done in the matter.

53. The *Sanjivani* [Calcutta] of the 14th May says that there is no

A road complaint. *pucca* road which can be used by carriages all

round the year from Magra Hât, a station on the

Diamond Harbour section of the Eastern Bengal State Railway, to the villages of Jaynagar, Mathurapur, &c. There is indeed the canal which was constructed by the District Board; but as it dries up in the hot season, it is of no great use to the villagers. People pay the road-cess and the public works cess; but their difficulties in travelling are not removed by the Board.

54. Referring to the dismissal from railway service of one Bihari Lal

The case of a dismissed railway servant.

Ghosh, who had served, it is said, with credit as station-master in many stations on the Bengal

Central Railway and who was, for sometime before

his dismissal, a platform Inspector in the Sealdah station, the *Hitavadi* [Calcutta] of the 15th May says that the remote and real cause of his dismissal was the opposition which he offered as Platform Inspector to the prevalence of corruption and oppression among many Eurasian employés in the Sealdah station. Again, the fault for which he has been ostensibly dismissed is one for which a railway servant is seldom dismissed, or, if dismissed, is reappointed. The Agent of the Railway Company is therefore requested to reconsider his case.

Again, it is very difficult for honest people to serve on the Bengal Central Railway. It is only those that can curry favour with their superiors by making them presents or otherwise, who, even if unfit, secure high posts, and it is because there are many such unfit men employed in the railway service, that chronic disorder prevails in the working of this line.

55. Referring to the project of straightening the course of the Bhagirathi

The project of diverting the course of the Bhagirathi.

between Plassey and Katwa, a correspondent of the same paper says that an order has been issued

for diverting the course of the river near Kamalabati,

two miles south of Plassey, and the proposed work has been taken in hand. But a diversion of the course of the Bhagirathi near Kamalabati will bring about the ruin of nearly 30 villages which depend on it for their water-supply. The inhabitants of these villages are too poor to be able to excavate wells and tanks for themselves. The lives of 20,000 villagers would be the price of the proposed diversion if timely steps were not taken for supplying them with water.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA,
May 13th, 1903.

MEDINI BANDHAB,
May 13th, 1903.

FARIDPUR HITAISHINI,
May 14th, 1903.

SANJIVANI,
May 14th, 1903.

HITAVADI,
May 15th, 1903.

HITAVADI.

HITAVADI,
May 15th, 1903.

56. The same paper publishes the following railway complaints:—

Railway complaints.

(1) Babu Upendra Nath Ray, writing from Lalmanihat, says that there is no arrangement for

supplying water to railway passengers in any of the stations on the Bengal-Duars Railway. It is hoped that the Traffic Inspector of the line will lose no time in supplying the want in these hot days.

(2) Surendra Nath Kavibhushan, writing from Grey Street, Calcutta, says that at 10.30 P.M. on the 16th March last, when tickets were being sold in the Sealdah Railway station for the Bengal Central Railway, he paid Rs. 2 to a fellow-passenger in the station for purchasing a ticket for him. This man first purchased his own ticket and then gave the Rs. 2 to the booking-clerk for the correspondent's ticket. But the booking-clerk appropriated this money, and sent him away without a ticket, on the ground that one man cannot purchase two tickets for two separate stations. Even when the correspondent himself went to the booking-clerk and asked him either to return the money or give the required tickets, the booking-clerk paid no heed to him.

(3) Babu Tarak Nath Chakravarti, writing from Abhayanager in the Jessore district, says that on the 16th April last he booked five bags of cotton, weighing 4 maunds 3 seers in all, under railway receipt No. 46451 from the Seoraphuli station on the East Indian Railway to the Napara station on the Bengal Central Railway in the name of Babu Priya Nath Chakravarti. The consignment reached Napara on the 30th April and weighed 2 maunds 15 seers only, and inside the bags were found stones weighing 30 seers. The consignee thus received less than half the original consignment.

(4) Babu Abinas Chandra Banerji, writing from No. 11, Surti Bagan Lane, Calcutta, complains of the want of adequate numbers of intermediate-class carriages in the trains running on the Tarakeshwar line.

(5) Babu Jogendra Narayan Lahiri, writing from Jorasanko, Calcutta, says that at about 11 P.M. on the 6th May last, when travelling by the No. 34 down train on the Eastern Bengal State Railway, he saw a ticket-collector in the Porada station insulting and belabouring passengers without any cause.

HITAVADI

57. The same paper approves of all the recommendations which have been made by the Railways Commission for improving the working of Indian railways and says that the heartfelt thanks of every Indian are due to the

Railways Commission for the many suggestions it has made for his benefit. It is not known how long it will take for these recommendations to be carried into effect. It is also the public belief that unless pressed hard by Lord Curzon, the railway companies will do very little to give effect to the proposed reforms.

BANKURA DARPAH,
May 16th, 1903.

58. The *Bankura Darpan* [Bankura] of the 16th May complains that the construction of a goods-shed and a goods-platform at the Bankura railway station has not been yet completed. The work has been suspended for over a month. Tradespeople are put to great inconvenience in receiving their supply of goods. Moreover, the rains are approaching, and if a shed is not soon got ready, goods sent by rail are likely to get wet. The attention of the Traffic Manager of the Bengal-Nagpur Railway is drawn to the matter.

RANGALAYA,
May 17th, 1903.

59. The *Rangalaya* [Calcutta] of the 17th May is glad that the Report of the Railway Commission presented by Mr. Robertson, deals with all the important railway grievances. It is hoped that Lord Curzon will accept the suggestions made in the Report.

The writer also notices, with satisfaction, that the Oudh-Rohilkhand, the East Coast, the Bengal-Nagpur, and the East Indian Railways are making improvements in their third-class carriages. As the railway is the sole means of communication in this country, the public anxiously await the orders of the Viceroy on the Report.

(h)—General.

BIKAS,
May 12th, 1903.

60. The *Bikas* [Barisal] of the 12th May says that a clerk attached to a local Government office regularly contributes to a local newspaper in violation of the Government's standing rules on the subject. As a result, official

Connection of a Government employé with a local newspaper.

news are first published in that paper. There is also a danger of official secrets being published in it.

61. One writing to *Mihir-o-Sudhakar* [Calcutta] of the 15th May from *Mihir-o-SUDHAKAR*,
Sherpur, in the district of Mymensingh, says:— *May 15th, 1903.*

Complaint against a post-peon of Sherpur in the Mymensingh A village post-peon (No. 1) attached to the Sherpur town post-office very rarely visits Gana-patdi, a village within his beat. He sometimes neglects to deliver his letters, &c., and sometimes even to appear in the village. It is certain that he never visits the villages of Barikundi, Kharjan, &c., which are all within his beat.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

62. A correspondent of the *Nihar* [Contai] of the 19th May says:—

Scarcity and pestilence at Pan-khai, in the Contai subdivision. There has been of late a terrible scarcity of food in Pankhai and its vicinity. Very few can afford to have two meals a day. Most people get a meal after two or three days' fast.

Up to this, there has been no rain; there is no grass in the meadow for pasturage, nor is there a sufficient supply of straw available for the use of cattle. Pestilence is, at the same time, causing havoc among cattle.

NIHAR,
May 19th, 1903.

63. The *Bangavasi* [Calcutta] of the 9th May writes as follows:—

The Englishman on the question of cruelty to animals in India. Cruelty to animals is still prevalent, and there is no cure for this evil but spread of education.

The Society for the Prevention of Cruelty to Animals is, however, doing good work in this connection. During the carters' strike, however, it was complained that some officers of the Society were in the habit of harassing innocent people. Either owing to this complaint or for some other reason, the Society has changed its officers, taking care to select none but men of respectability and education. The Society will be doing real good if instead of wasting time and energy on the detection of comparatively trivial offences like the breaking of claws of crabs, its officers are careful to prevent horrid cruelty to cows and goats. In villages great cruelty is practised upon animals in various ways, and many who practise horrible cruelty upon cows are not adequately punished. That is why cruelty to animals is on the increase.

The *Englishman* newspaper is very hard upon Hindus and Musalmans in connection with this cruelty to animals. It says:—

"It is no exaggeration to say that the darkest blot both on Hindu and Muhammadan civilisation in this country is the want of sympathy with animal pain, which is to be witnessed in every province and every town."

This is too hard. It is true that in many provinces and towns in India goats are flayed alive, the *phuka* is practised, and cruelty is committed upon animals in other ways. But does this justify the civilised and educated *Englishman* in accusing Hindus and Musalmans of a "want of sympathy for animal pain?"

We would not discuss the question as to which people deserve the severest blame for cruelty to animals—Hindus, Musalmans, or Christians. We would not argue that point with the *Englishman* who, as a foreigner, is not expected to know anything of the sublime teaching of Hinduism in regard to humanity to animals. We would tell him only one thing, namely, that it is only the lowest classes among Hindus and Musalmans who practise cruelties of the kind referred to above. Does that justify that paper in regarding this cruelty to animals as a blot on Hindu and Musalman civilisation? Because an English soldier in Burma outraged the modesty of a helpless and elderly Burmese woman, should we be right in declaring the entire English people as a race who have no respect for female chastity? Because there are parents in England who are guilty of inhuman cruelty to their children, and there is a society in that country whose object is the prevention of such cruelty, would it be right to say that all Englishmen and Englishwomen are cruel to their children? The *Statesman* says that cruelty to animals is witnessed everywhere in Europe. Does this justify us in saying that Europeans are cruel, one and all? The *Englishman* should never again say such a hard thing without valid excuse.

BANGAVASI,
May 9th, 1903.

BURDWAN SANJIVANI,
May 12th, 1903.

64. A correspondence published in the *Burdwan Sanjivani* [Burdwan] of the 12th May contains the following :—

What should Indians do ?

Every reader of newspapers knows that generally, in the opinion of Europeans, the half-educated and semi-civilised Indians are not fit to be called men. We should have considered ourselves blessed if the killing of Indians caused Englishmen to feel even the little amount of pain which we feel when we see animals killed ; but Englishmen do not feel it or their nature does not allow them to feel it. Most of these great men cannot conceive, or if they can do not admit, that we, like themselves, have been created by God and that it is a sin to kill us. We bear their blows like docile and obedient children and sometimes giving up the ghost under such beating. If occasionally cases of such oppression go up to courts of justice, the judge almost always declares the accused persons to be not guilty. On this, we raise such loud wailings throughout the country as may frighten the gods. Whenever we approach the Government in any matter tears are our sole resource. In the Congress, in conferences, in social reforms, in educational reforms, in everything we only cry. We are born for crying, and our perishable frames instead of being composed of the five earthly elements are composed of all the tears in the world. However that may be, we have cried enough, but what has our crying done for us ? If it has ever softened the heart of one official here and another official there, it has done much. Has crying ever ended the miseries of any one ? It is for the sake of their civilization that Englishman now and then give us outward independence of action in some matters ; but when elated by the grant of such little privileges we try to compete with them, the whole world laugh at our foolishness. We then begin to cry again and deluge mother India with our tears. We have, no doubt, our reasons for crying, but what will crying do ? It will not do always to rely on fate and shed tears ; we must put forth our manliness. We must try to raise ourselves in every sphere of life in the way in which other nations have done it. We must always bear in mind that the hatred with which Englishmen look upon us is not always the outcome of their animality, but is in many cases generated by our worthlessness.

BURDWAN SANJIVANI.

65. The same paper writes as follows :—

What Lord Curzon can do for India.

It is very difficult to predict whether an extension of Lord Curzon's term of office will be good or bad for India. His Excellency is not blind and indifferent to her wants. But it is not possible even for such a powerful Viceroy as himself to act against the wishes and interests of the European community, and in most cases the interests of Indians and Europeans are so connected that the furtherance of one retards the other. But there are things in which the interests of the two communities do not clash. In these His Excellency can effect reforms, and we shall be glad if by two years' extension of service he can promote the arts and industries and advance the cause of education in the country.

SANJIVANI,
May 14th, 1903.

The question of caste as regards the agriculturists of Mymensingh.

66. The *Sanjivani* [Calcutta] of the 14th May says that the statement made by the *Englishman* newspaper, that the great majority of the agricultural population of Mymensingh are semi-Hindus and belong to the degraded *Kaivarta* and *Chandala* castes is erroneous. The fact is the great majority of such population in that district are Muhammadan and *Namasudras* should not be classed as *Chandalas*.

SANJIVANI.

Sivasambhu Sarma to Lord Curzon.

67. The same paper has a (communicated) article to the following effect :—

My Lord ! when the present decrepit writer was a boy, he had a great fancy for *bulbuls* (a species of bird). There was many a fashionable man in our village who would catch and tame *bulbuls* and make them fight. But Sivasambhu took no great delight in *bulbul* fights and would be quite content to have only a *bulbul* sitting on his wrist. But how was a Brahman's son like him to procure *bulbuls* ? My father was afraid that if he gave his boy a *bulbul*, the urchin might kill the bird and thereby involve him in the sin of destruction of animal life. Or the bird might be carried off by a cat from the boy's hand with the same

serious consequence. It ever, at my earnest entreaty, my father brought me the *bulbul* of some friend, I was not allowed to retain it in my possession for more than an hour. The owners of *serais* would catch *bulbuls* and the boys of the village would purchase the birds at two or three pice each. But this was denied to the boy Sivasambhu. How was he to get *bulbuls* without his father's permission? And where was he to keep them? But all the same he felt an intense desire to carry a *bulbul* on his wrist. Whenever he saw a *bulbul* flying in the woods his heart would overflow with joy, while the voice of a *bulbul* would make his heart thrill with joy and give rise to a thousand pleasant fancies. It would be impossible for another man to enter into the boy's feelings. Not to speak of others, I myself am now quite unable to realise that ineffable eagerness and delight of childhood.

Always full of devices for catching *bulbuls* the boy Sivasambhu dreamt in his sleep that the world had become full of *bulbuls*, *bulbuls* were flying all over the village; they were hovering, flying and sitting over, about and on the very yard in front of the house and the play-ground. The birds were flitting about, sitting now here and now there. Sometimes while on the wing they settled on the wrist of Sivasambhu. Beside himself with joy, Sivasambhu was running about for joy and with him some companions, now catching a *bulbul* and now letting it go again. The boy had now his wish. He had now no want of *bulbuls*. He was now a king, nay, an emperor of *bulbuls*.

The boy's delight did not end here. He saw before him a beautiful garden—the very garden out of which the *bulbuls* came flying. Eagerly the boy ran into the garden and saw that the trees, the foliage, the flowers there were all of gold. On trees of gold, there sang and fluttered many a golden *bulbul*. Within that garden he saw a golden palace with a thousand pitchers of gold on its terrace, and on each pitcher many a golden *bulbul*. The boy Sivasambhu got to the top of that golden edifice with his companions and straightway that golden garden with its golden edifice and *bulbuls* began to soar, and with it soared in joy everything there, and among the rest, the boy Sivasambhu and his companions.

But this joy did not last long. There went out of the boy's mind all his fancy for *bulbuls*. "Where am I flying to" he wondered. He thought of his parents and his home. Those thoughts disturbed his vision of happiness. He eagerly sat up, but nothing of what he had seen in his dream was present to his waking eyes. All that he saw before him was his home and humble bedstead. The enchanted vision had completely faded out of his view.

My Lord! ever since you came to India, have you only dreamt of *bulbul's* or done any real substantial work that required to be done? Have you only gratified your whims or done any duty by the people? Just reflect carefully over these things. Your term of five years will be soon over. If you remain here for some time longer that would be by way of interest, for your principal is exhausted. Reflect carefully and say what service you have done except making a show of service? To what duty have you attended beyond idle pageants? Your last Budget speech is your last official speech in this country. Just read it and tell us to what one good act of yours during these five years it refers. You have again and again referred to two ostentatious works of yours, the Victoria Memorial and the Delhi Darbar. Just reflect for a moment whether those are "shows" or "duties." The Victoria Memorial will be an occasional sight for a handful of wealthy men. You yourself probably have never thought that it will alleviate in the least the distress of the poor or improve in any way the condition of the Indian people. Now hear of your *Darbar*. What was it? In your eyes it was an excellent thing. But in the eyes of Indians it was only a vision? The elephant which you rode, the awning, the golden umbrella under which you sat and the *howdah* which was your seat of State have gone whence they came. The golden throne from which you received the homage of the assembled princes in the Darbar have been removed from there. You knew very well that it was not yours and that it had been only brought for show. It was in India before. Can you claim any credit for bringing it to the Darbar? Do people now remember Vikramaditya or his throne? Do they remember Akbar or his throne? Wherein consists Shahjehan's glory—in his good qualities or his Peacock Throne? An intelligent man like you should reflect over these things?

A thing should be durable. As soon as the boy Sivasambhu thought of his parents his dream was dispelled. Scarcely had the Darbar been over than the Darbar pavilion and amphitheatre had to be demolished. No sooner erected than demolished. Such is the fate of everything intended for show? It has only an ephemeral existence.

My Lord! in the feast given you by the Cachar tea-planters you said:— “ You are here for all time, we but for a day.” Your short time is up. If you are allowed to remain for some time longer, it will be owing to some religious merit acquired by you in some previous existence. It is in the hope of making you attend to your duties during the precious days that are still left to you that Sivasambhu Sarma writes you this letter.

The office which you hold is not held by you by a perpetual lease. It is like the meeting of two boats on a river. Once parted, they never meet again. But so long as you are armed with power, it is in your power to do some good. Nothing of what you showed in the Darbar properly belonged to you. You had only the power of collecting those things and displaying them. It is in your power to do some real service to India before you leave it.

It is in your power to leave a memorial that will be enshrined in the hearts of Indians. But you can do so only if you are really anxious to erect such a memorial.

My Lord! you should remember that the *maidan* will one day be quite full of memorial statues. The Victoria Memorial might or might not prevent ventilation. But the crowd of statues on the *maidan* will one day certainly interfere with ventilation. Whose statue may not be erected in a country where a statue has been raised to Lord Lansdowne? My Lord, do you desire in your heart that a statue should be raised to you by the side of those statues? But what sort of a memorial are these after all? These are only heaps of stone raised by the waste of Indian money, that can do no good to this poor country. A glance at the *maidan* will show that those statues are nothing but resting places for a certain species of bird. Will a statue there be so very desirable a thing? Come now, and I will show you a statue or two elsewhere. Look at that statue there, which is not on the *maidan*, but in the heart of every Indian. Just see whose statue it is. This hero thought it better to leave a statue of him in millions of Indian hearts than one on the *maidan*. It is the statue of Lord Ripon. And look at that memorial which is a hundred times more precious and enduring than the one of white marble which you propose to raise at a cost of 50 lakhs of rupees. It is the late Queen Victoria's Proclamation of 1858. Your memorial too may be of a like nature, if you have a real respect in your heart for these two memorials.

My Lord! I have done. My say is said. In conclusion, I beg you to compare “show” and “duty.” Remember that “show” is “show,” and never “duty.” My Lord! the memory of your Delhi Darbar will be even like the memory of the childish vision of *bulbuls* lingering faintly in the memory of Sivasambhu Sarma.

SRI SIVASAMBHU SARMA.

FARIDPUR
HITAISHINI,
May 14th, 1903.

68. The *Faridpur Hitaishini* [Faridpur] of the 14th May has the following:—

Europeans and India.

Constant drain of money by Europeans, in various shapes has made India void of substance. Even officials now-a-days possess shares in railways and in the business of ship-owners, jute, silk and cotton manufacturers, and indigo and tea-planters. Not content with draining the country's money on the plea of commerce, Europeans commit various improper acts on the plea of maintaining their prestige and injustice for the sake of providing for their fellow countrymen. For these and other reasons, Europeans, from the highest official to the District Magistrate, fail to secure the genuine love and respect of the natives, and adopt various means to gain, an empty good name with them. The means they adopt are to send kind greetings to, or confer a Rai Bahadurship on, the man who presents them with substantial *dalis* or feasts them in a sumptuous manner; to confer on a native here and a native there the honour of shaking hands with him or paying him a visit at his house or his garden; or to oblige a native guest by calling at his camp and speaking a few sweet words to him.

69. In reviewing the trade statistics of India for the year 1902-1903, the *Bangavasi* [Calcutta] of the 16th May writes

India's profit and loss in its foreign trade.

BANGAVASI,
May 16th, 1903.

The total value of the exports during the year being Rs. 1,37,63,67,091 and the total value of the imports Rs. 1,04,02,78,405, some people would say that in her trade with foreign countries India made a profit of Rs. 33,60,88,686 during the year in question. But they are mistaken who think that all this large amount of profit went into the pockets of the Indian people. The foreign trade of India being wholly in the hands of European merchants, all the trade profit goes into their pockets. Besides, as many Europeans are carrying on agricultural, mining and manufacturing industries in this country, the entire profit of their business, excepting a very small fraction spent on the wages of labourers, goes into their pockets. The truth is that, so far as the Indians themselves are concerned, the net result of their foreign trade is loss to themselves.

In 1902-1903, India exported Rs. 23,88,13,791 worth of cereals to foreign countries. Just think of the vast number of people that this enormous quantity of food-grains would have fed if it had been kept in the country. Even half the quantity would save the country from the visitation of a famine. From the census reports of 1891, it is seen that in that year there were 22,801,777 day-labourers in India, who worked on the fields. The number has, no doubt, considerably increased during the last twelve years. And all this large number of men are thrown out of employ in a year of drought. They fail to earn the money necessary to buy their food, and die of starvation, whilst foreigners purchase and take away the food that might have fed them. If there had been enough of manufacturing industry in the country, all these day-labourers would have found employment in mills even in a year of drought, and could have saved themselves from starvation and death in such a year.

70. The same paper writes about the Bengal Census Report for 1901 as follows:—

The caste precedence question in the Bengal Census Report for 1901.

The report gives a clear hint that it is for the sovereign to fix the social precedence of the different castes of Hindus and has collected a mass of

evidence about caste precedence based on the animosity of different castes. An attempt has also, in some cases, been made to decide questions of caste precedence, but no decision has been arrived at in cases where a decision was greatly needed.

The report clearly says that the opinions of pandits on the question are not at all acceptable. Says the report:—

"The test laid down by the Census Commissioner for fixing the scale of social precedence is not the rank assigned by the pedantry of pandits, but 'Hindu public opinion at the present day.'"

But at almost the same breath, the report says:—

"It is difficult to say precisely what constitutes Hindu public opinion." Does not this mean that the authorities would rather determine the scale of caste precedence by a thing that has not itself yet been determined rather than accept 'the pedantry of the pandits'? Can there be a greater anomaly than this?

But the report itself admits that "the only point perhaps on which all alike are agreed is that the Brahmins stand at the top of the hierarchy of caste." If the Brahmins stand at the top of the hierarchy of caste, how is it then that the opinions of those who are not only Brahmins but learned among the Brahmins have been discarded as 'pedantry' by the Government? Indeed, there was never such self contradiction as is met with in this report.

The report further says—

"The nominal decision in caste matter rests with the colleges of pandits of Navadwip and Benares; but it is doubtful if, in practice, it would be accepted by any one who was adversely affected by it." If the authority of pandits in caste matters has become weakened, as the report says, why not re-invigorate that authority by adding to it the authority of the sovereign? Such a combination of Brahminical authority and the authority of the State

would not only make the former authority efficacious, but set all disputes about caste precedence at rest and win the people's confidence for the authority of the sovereign. It is the duty of the ruler, who wishes really to reign over the minds of Hindus, to effect such a combination. Instead of adopting such an easy method of solving the problem of caste precedence, what the Census Commissioner wants to do to solve it is to rely for its solution on what he is pleased to call by the name of 'Hindu public opinion'—a thing which never existed and which will probably never come into existence! To tell the truth this portion of the report has greatly disappointed us.

The *kayastha* community of Bengal, in particular, has been very badly treated in the report. Every *kayastha* of Bengal should read the report for himself and combine with his fellow-caste men to keep up the position of their community in the scale of social precedence. If the *Kayastha Sabha* of Calcutta takes up the question in right earnest, it will gain every support from *kayasthas* all over the province.

URIYA PAPERS.

SAMVAD VAHIKA,
May 7th, 1903.

71. The *Samvad Vahika* [Balasore] of the 7th May regrets that though there are clouds in the sky, there is no rain. The cultivating classes feel this acutely.

SAMVAD VAHIKA.

72. The same paper
Water scarcity and cholera in
Balasore.

states that the want of drinking water is felt in many villages, and that cholera and other diseases that are now prevalent may be attributed to the same.

GARJATBASINI,
May 9th, 1903.

Cholera in Talcher.

73. The *Garjatbasini* [Talcher] of the 9th

May states that cholera is prevalent in that State. 74. The same paper is glad to announce that the Raja of Talcher took vigorous steps to repair the wells and tanks in that Gurh at an early date. This gave great relief to the residents of the locality.

GARJATBASINI.

74. The same paper
Early repair of wells and tanks
in Talcher by the Raja.

75. The Banki correspondent of the same paper states that shocks of earthquake were felt at Banki at 11-22 P.M. on the 12th April last, and a falling meteor was seen at 7-27 P.M. on the 19th of the same month.

GARJATBASINI.

75. The Banki correspondent of the same paper states that shocks of
earthquake and a falling meteor
in Banki.

These unusual phenomena have created apprehensions in the public mind.

76. The same paper regrets to hear that a destructive fire took place at Athmallik, consuming the palace of the Raja of

that State and destroying property of great value

belonging to him.

77. The *Utkaldipika* [Cuttack] of the 9th May states that the burning of houses is heard of every week both in the Cuttack and Puri districts. This adds to the distress of the people, who are already in straitened circumstances.

UTKALDIPIKA.

77. The *Utkaldipika* [Cuttack] of the 9th May states that the burning of

Fires in the Cuttack and Puri
districts.

stances.

78. The same paper states that irregularities in the payment of the salaries of the mehters by the Cuttack Municipality led to a general strike of mehters for one day and that the residents of that town were put to the greatest inconvenience on that account. The writer hopes that the municipality will take proper steps to prevent such occurrences in future.

UTKALDIPIKA.

A mehter strike in the Cuttack
Municipality.

78. Referring to the petition of Nidhi Panda and others submitted to the

High Court against the illegal action of Mr. Perrott, the late Subdivisional Officer of Jajpur, the same paper points out that the Hon'ble Judges of the Criminal Bench overlooked the statement made by

the petitioners that Mr. Perrott threw away the petitions of the accused, though those petitions had been submitted in accordance with the law, and kept them under custody for two or three days even after the receipt of the District Judge's order to release them on bail, and observes that the High Court is losing its prestige and reputation day by day. This has spread terror and

dismay among the people of this country, who now find no means of saving themselves from the *sulm* of the local authorities.

79. The same paper makes an appeal on behalf of the Hindu Girls' School, Cuttack, and states that as the school has been reconstituted on a more liberal basis, the princes and people of Orissa should come forward to help it according to their means.

An appeal on behalf of the
Hindu Girls' School, Cuttack.
BENGALI TRANSLATOR'S OFFICE,
The 23rd May, 1903.

UTKALDIPKA,
May 9th, 1903.

NARAYAN CHANDRA BHATTACHARYYA,

Offg. Bengali Translator.

